Two Epystles

One of Henry Bullynger, wyth the consent of all the lernyd men of the Church of Tigury: another of Jhon Caluyn, cheffe Preacher of the Church of Geneue: whether it be lawfull for a Chrysten man to communycate or be partaker of the Masse of the Papystes, wythout offendyng God and hys neyghboure, or not.

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i. Corint. x.

They that eate of the sacrifyce, are partakers of the altare. Wherfore dearely beloued, fle from the worshyppyng of ydolls.

Dering Yard

¶ The Prologe vnto the Christen Reader.

HEre hast thou Christen Reader the sentences and iudgementes of the excellent and godlye lernyd men/ Henry Bullynger/ wyth all the lerned men of the church of Tygury/ and also the sentence and iudgement of Jhon Caluyne of Geneua/ Whether a Christen man may lawfully cõmunycate or be pertaker with the Masse and ceremonyes of the Papystes/ without offendyng God and hys neyghbourc or not. Therfore haue I set forth this epistle of those godly and lernyd men / to the intent that thou mayest the better knowe what ydolatrye is/ and wher in it consisteth/ wherby also thou mayst the better lerne and knowe how to auoyde it: Consyderinge that it is the greatest offence that may be committed agaynst God. For it is forbydden in the fyrst commaundemẽt/ sayenge: Thou shalt haue no nother goddes but me. Also all the holy Prophetes of God euer cryed out therupon. And agayne it is manyfest thorow the hole Byble how greuouse a synne it is/ by the greuousnes of the plages wyth the which God euer plagyd the chyldren of Jsrael therfore. But here some wyll answere and saye: We know that ydolatrye is a greuouse synne/ and fore displeaseth God: But wyll yow saye that the holy Masse and Ceremonyes that haue bene vsed in the church thys many hundryd yeares/ and also set vp by holy counsayles be wycked/ and that men commytte ydolatrye by vsyng of them? To that I answere that what so euer lawe or Ceremonye/ the church hath made or set vp/ & the same not expressed in the worde of God/ it ought not to be alowed/ folowed/ nor kept: For God commaunded the chyldren of Jsrael/ Deuter. xij. that they shoulde not do euery man what hym lyketh hym good in his own eyes? And agayne Deuter. iiij. Ye shall put no thinge to the worde of God/ nor take no thinge therfrom. And agayne in the. v. chap. of the same boke. Take hede therfore that yow do as the Lorde your God hath commaundyd you: and tourne not aside/ nether to the ryght hande nor to the lyfte: but walke in all the wayes which the Lorde thy God commaundyd the. &c. Now wher can it be founde in any worde of God/ the inuencyon of the Papistes Masses/ or that ymages ought to be in churches/ or soch lyke. Paraduenture thou wilt answere me that they were ordeyned and set vp for a good intẽt and purpose. Therto I answere/ that Nadab & Abihu the sonnes of Aa-

Deut. xij.
Deut. iiij
Deut. v

Leui. x

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con were consumeth wyth the fyre/as appereth Leui.g
for offring straūge fyre before the Lorde/that the Lorde cōmaunded the not. Therfore whatsoeuer is inuentyd by the fantasye of mans ymaginaciō without the
worde of God/we ought not to consent to do it: For S. Galat. i.
Paul sayeth to the Galathiās. Yf we oure selues or an angell of heauē come/& preache an other gospell vnto you/then that we haue preached/holde him accursyd.
And although the masse & ceremonyes haue a glorious Matt. xv.
shyne of holynes/yet ought we not therfore, the lesse abhorre it/seing Christ sayeth Mat. xv. They worshyppe me in vayne/teaching doctrynes & traditiōs of men.
Also Christ sayeth Luk. xvi. That whych is in high estimacyō before men/is abhompnable before God: Signifyeng therby vnto vs that the most glorious workes & ceremonyes/that be had in most hygh estimacyō before the worlde/yf the same be not agreeinge to the most holy worde of God/they be abhompnable & very folyshnes before God. &c. And wher as oure mercyfull sauyoure Christ ordeyned his holy Sacrament of his i. Cori. xi
body & bloude: not to be worshypped/but to the intēt that all that are ioīge in the cōscience with synne/shuld come & seke helpe only in hym/the whych is the onely helper of all that call vpon him/as S. Peter sayeth: ther is no helth in any other/nether is ther any other name geuen vnto men wherby they shalbe sauyd. Antichrist with his disciples haue peruertyd it/cleane from the Act. iiij.
vse that owre Sauyoure dyd institute it/ lyke as the chyldrē of Israel also dyd peruert the vse of the brasen serpent/that God commaundyd Moses to make and to hange vp in the wyldernes/to the intēt only/that they Numer. xxi
that were ioīge with the fyry serpētes myght be healyd only by beholdynge the serpent of brasse that Moses had hangyd vp: The which brasen serpent dyscrybyd lyuely the hangyng vp of Christ vpō the crosse/as apperyth John. iij. to the intēt that none that beleue in hym should perysshe/but haue lyfe euerlastyng. Wher fore lyke as the good kynge Ezechias brake down the serpent of brasse/because the chyldren of Israel dyd cōmyt ydolatrye/& worshypped it/contrarye to the vse that it was set vp for. Euen so thankes & prayse be vnto God hath other kynges and rulers in this dayes John. iiij.
in other cōtres/caused the masse of the pappystes to be abolysshed & to be no more vsyd nor sayd/because that therin the people cōmytted ydolatrye by worshyppyng the bread/lyke as the chyldren of Israel cōmytted ydolatrye with worshipping the brasen serpēt. Nether is

& any other thinge then ydolatrye to beleue that a by-
sybie ceremonye of it selfe is a scrupte to the inuy-
sybie God/whose scrupte is spirituall as he is a spyrte/
John.iiij. and therfore wylbe worshypped in spyrte and treuth.
John.iiij. Therfore do I exhorte the Chrysten Reader/
Roma.vi whatsoeuer thou be that shall reade this epistles of
thes godlye lernyd men/that thou wilt folowe S. Pau-
les cõsayle/wher he sayeth: As ye haue geuẽ your mẽ-
bers seruauntes to vncleanes & wyckednes/runnyng
1.Corin.x out of one wickednes into another: Euen so now geue
ij.Cor.vi your members to serue ryghtuousnes. And remẽber al
so that they that eate of the sacrysyce are partakers of
the altare. And consyder what a godlye lesson S. Paul
geueth hie Corinthiãs in the second epistle the.vi.cha.
sayeng: Beare not the yocke with the vnbeleuers: for
what felowshyp hath righteousnes with vnrighteous-
nes/what cõpany hath lyght with darknes/what cõ-
corde hath Christ with Belyall/ether what part hath
he that beleueth with an infydell/how agreith the tẽ-
ple of God with the ymages: For ye are the temple of
that lyuyng God/as sayd God: I wyll dwell emonge
them/& walke emonge thẽ/& wilbe their God/& they
shalbe my people: wherfore come out of the middes of
them/sayeth the Lorde/& touch none vncleane thinge:
ij.Cor.vij so wyll I receyue you/& wilbe a father vnto you/& ye
shalbe my sonnes and doughters sayeth the Lorde al-
mighty. For as much as wee haue such promyses derely
1.Corin.x beloued/let vs clense oure selues from all filthynes of
the flesshe and spyrte/& grow vp to full holynes in the
feare of God. Wherfore derely beloued/flee from the
worshippinge of ydoles/least by thyne euell example
1.Cor.viij thou confirme the weake brother in his erroure/& so
thy weake brother perysshe for whom Christ dyed/and
so will God requier his bloude of thy hande: wherfore
I hartely requyre the Chrysten reader/that thou wilt
diligently reade the.iij.chap. of Daniel/& marke how
Dani.iij. Sydrach/Mysach & Abdenago/the whych were great
rulers/dyd rather chose to be cast in the hote brẽning
ouen/then they wolde outwardly bowe them selues to
the ymage that the kyng hath set vp. Therfore Christẽ
Matth.v. Reader do I the exhorte yet once agayne/that thou
wilt put thy thrust onely in the lyuynge God/& beleue
stedfastly in thyne hart/that he is able & will fulfyll
1.Corin.x all his good promyses/that he hath promysed/& that
heauen and earth shal passe/but one tote or tytle of the
lawe shall not passe/tyll all be fulfylled. And he hath
promysed/that he will not suffer vs to be tẽpted abo-

we their ſtrength: but will in the middes of the tempta
cyon make a waye to eſcape out. That is/ yf thou put
thy hole truſt onely in hym/ ſeking onely his glorye &
prayſe in all that thou goeſt about/ he wyll (I ſaye) ac-
cordyng to his acuſtomable mercyes delyuer the: ether
by blyndynge the eyes of thyne aduerſaryes / that
they ſhall take no hede of the: or els geue the fauour
in the ſyght of them as he gaue Danyel with the. iij.
ponge men fauour in the ſight of the keper/ whē they Dani.i.
were in captyuyte/ becauſe they had determyned with
thē ſelfes to kepe thē vndefiled. And alſo gaue Tobias
fauour in the ſight of the kyng Salmanaſer/ with ma Tobi.i
ny other/ as Joſeph/ Jeremy. & c. Or elles yf they eſſaye
the/ he ſhall geue the ſtrength to glorifye his name by
ſuffryng for his truth/ as he hath done many holy fa-
thers/ Apoſtles & martyrs/ whoſe hope and truſt was
only in the reſurrecyō. And for that cauſe the mother
with her. vij. ſonnes dyd chooſe to ſuffer cruell tormen-
tes & martyrdome/ rather then they wold eate ſwynes
fleſh that was forbydden in the lawe/ not fearyng the
tyrauntes that coulde do no more but kyll the bodye/
beleuynge and layenge that God wold rayſe them by
agayne/ which dye for his lawes in the reſurrecyō of
euerlaſtynge lyfe. And alſo note the conſtauntye of ol- ij. Mach.
de Eleazare / the which rather then he wold but make vij.
a countynaūce as though he wolde haue eaten of ſuch
meates as were forbiddē in the lawe/ dyd rather chooſe
to ſuffer the moſt cruell death/ as appereth in the ſecōd
boke of Machabees in the. vj. Chapter/ the which yf
thou do marke with a ſyngle eye/ I put no dowbt but ij. Mach.
thou ſhalt eaſely perceyue how greatlye all maner out vij.
warde ſymulacyon of wyckednes doth diſpleaſe God/
and therfore alſo how greately euery Chriſten man
ought to abhorre it.

Thus I commyt the Chriſten reader to the defence &
kepyng of the moſt hygh God/ whych dwellyth not in Act. vij.
temples made wyth hādes/ nether is worſhypped with
mens inuencyons/ but whoſe ſeate is the heauens/ and Eſai. lxvi
the earth his fote ſtole/ as ſayth the prophet/ that with
the bryeth of his mouth ſhall dyſtroye all antychriſtes ij Teſ. ij.
with all ther venemus lawes that hath corrupt & poy-
ſonyd the precyous ſoule of man. For whome our mer-
cyfull ſauyour Chriſt ſhedd his moſt precyus blude/ i. Tim. vi.
The which onelye hath immortalyte/ and dwellyth in
the lyght that no mā can attayne/ whō neuer mā ſawe
nor can ſee/ to him onlye be al honoure glorye & prayſe
for euer and euer worlde with out ende. Amen.

Here folowyth the Epystle of Henry Bullengers.

IT is shewed vs worshipfull brother Hermã ne/ by the excelẽt & ryght godly man mayster John Becklaync / that ther goeth abrode a certayne epystle from one to a nother amonge the congregaciõs of lowe dowchlande/ wherin it is playnely taught to be lefull for Christen men to goe to hyghe masse as they call it. And that because of this epystle come be greatlye troubled in conscyence/ & other some coniecture all the mynisters of the congregacions of highe dowchland to be of the same iudgement. Wherfore we of the church of Tigurye thowght it good to purge the old & true fayth & lernynge whych we hold/ from this vnhappye suspicion/ openly confessing vnto you (a ministers by the grace of God/ in the congregacions of lowe Germanye/ both of good lernynge & conuersacyon) that we nether be our selues of that mynde/ nor yet alowe that sentence. As for thynges which be called meane & indifferent/ we beleue a christen mã may vse them in all tymes & places without scrupulosyte of conscience/ so that all thynge be done discreatlye/ & accordyng to charite. That is to saye/ to the glorye of God & the edifyeng of our neyghbourers/ & the hole congregation. But the popes masse/ be it hygh or lowe/ ymages/ & other lyke/ which be expressely against the worde of God/ & the pure fayth/ we recke not amõge indifferent thynges: an indifferent thynge is that which is nether good nor euell/ for whether thou do it or do it not/ thou shalt nether be ryghtwise nor vnryghtwise therfore. For thus doth Jheromc hym selfe diffine it/ in a epystle to sayncte Augustyne. Now what man hauyng his right vnderstondinge can saye the high masse/ & the vse of ymages in churches not to be euell: for who can lyghtlye graunt it to be good? The lawe of God doth euidentlye condemne one & other/ all straunge worshipppnge & ceremonies/ or goddes seruyce/ (that is to saye) such as are not institute of God/ or such as are inuentide by mã with out the worde of God. But what is the high masse/ els saue a tryfle or ceremonye set vp by mã beside the worde of God? For as for Christes supper what it is/ & after what fashyon christ commaundyd it to be celebrate we be not

ignorant. This is also to well knowne that they which kepe the high masse/do condẽpne the supper of the lorde/and the maner therof as barbarouse / rude and heretical / when as not withstondyng the holy martyr sayncte Cipzian sayth that in the supper we owght nether to kolowe or receyue any other thing / then what the Lord him selfe hath deliuered vnto vs. And agayne it is falle and counterfayte sayth he / it is wycked ād dishonoryth God / what so euer is institutid by the made bzayne of man / yf that goddes ordinaunce be bzoken therbye. Besydes this Helias the holy Prophet of God which we beleue was conuayed into heauen in a fyzye charete dyd not he forbyd to cupie goddes & mames ordinaunce to gether other to mingle the one with the other. Yf the Lorde (sayth he) be God kolowe hym how long wyll you halt on both sydes? In lyke mãner Sophonias also I wyll distroye sayth he / those persones that swere by the Lorde and by Malchom. Wereiye yf the onlye sacrifice of Christ once offryde for the synnes of the worlde / maketh the beleuers perfecte: what nede they in ther high masses / daylye to offer the bodye and blude of Christe for the synnes of the quycke & deade. If they which departe in fayth passe from death vnto lyfe? If they whych dye in vnbeleue / escape not dampnacyon to what intente I praye you sacrifyce they for the deade? If the Lord must be worshipped in spyrite and truth / why wynke thes persones at the doctryne and facte of them whych byd men to worshyp him in bzeade? Therfore may we crie wyth Elyas / how longe halt ye on both sydes? If the sacrifyce of Christ be absolute or sufficyent: thynke stedfastlye that by that only sacrifice you be made perfecte for euermore. But yf ther be sacrifice made daylye in the masse. Then beleue that you be clensyd thorowe daylye sacrifices. Thes thynges can not stonde nor agre to gether. Wore ouer no man nede to blinde hym selfe with thes wordes / high masse / and lowe masse: In the hyghe masse are the selfe and same abhominacyons whych are in the lowyste. In both of them / is the institucyon and ordynaunce of Chryst peruerted / in both of them is he worshipped in the bzeade / in both of them are pdolles serued / in both / specially in the seruyce of sayncte is helpe asked at creatures. In both of them is the wicked cãnon the greatest poyzyon of the masse.

Lidro. ij epist. iij

iiij. Reg. ij. c

iiij. Regū x viij. d

Sophon. i. b

John. b. Marke xvi. d

Joh. iiij.

Ther is nothyng in it of old antiquite: nothyng of the apostolique symplycite. Furthermore we must also marke in specially/ in this matter/ how the scripture requyreth of vs no cloked/ but an open confession.
Now by ceremonyes and the vse of ceremonyes we do chefelye confesse what kayth we be of. He that beynge requyred stondyth by at the Turkes and gentyles servyce/ graunteth hym selfe to be a partaker or fauerere of the superstition of the Turkes and gentyles. He that is present at the masse when he is requyred/ doth openlye testifye/ that he doth acknowledge the masse/ and the masses relygyon to be the true servyce of God. Therfore bi his presence/ he establysheth all the errours of the masse. He that wyll not be present at masse/ hym take the aduersaryes for a cõtener of ther servyce/ & all the whole papistrye. Wher fore by what reason that we knowe that the open confession of Christ is requyred of euery one of vs/ how iytle of reputacyon so euer he be: By the same beleue we also/ that they be vtterlye forbydden to haue any parte wyth the masse. Nether is it sufficient for vs to beleue in the herte and secretlye to confesse God. The synceresull & playne confession of the tonge must goe wyth all. We haue of Origene/ that ther was a certayne secte called Helchesaytes/ which tawght thys herelye that yf in persecucyon any man shold denye/ (I vse Eusebius wordes in his ecclesiasticall history/ the. vi. boke the. xxxviij. chap.) the same were in no faute/ because he that hath a stedfast hart to God/ allthough he denye with his mouth for necessyte/ yet in his harte he abydyth in the fayth. But I purpose not to dyspute now this questyon at large. I haue notyd some what concernynge this matter long agoo/ in my commentaryes vpon the. viij. ix. & x. chapters of the fyrst epystle to the Corynthians: & vpon the epistle to the Hebrwes/ agayne in the booke de origine erroris/ which I last ouerlokyd & enlargyd. And thys much haue I wrytten to the intent you may perceyue that we be playnelye/ not of ther iudgement/ which put afflicted persones in comforte to goo to masse/ we beleue & do teach rather that the truth should be playnlye confessyd/ & that all errour ought to be spoken agaynst/ abhorryd & shunnyd/ & that we ought to dye/ rather then to haue any thyng adoe wyth that wycked servyce. We knowe that throwgh much pacyence we must saue owr soules: we knowe that it behoueth vs the

rowe many tribulacions to enter into the kingdome of heauen. But yf we may after such a sorte accordyng as the world goeth/ semble & dissemble/ chope & chaunge at oure pleasure in matters of religion / sure ye the most holy matters of god were tales/ that wold haue nothing to do with ceremonyes which were playne wyches. But ther vprightnes & stedfastnes was acceptable vnto the Lorde/ wherfore he also wyll not be displeased at ther holy pertynacite/ which had rather suffer al maner of extremite then once to make or medle with the wycked scrupte of the papystes. Thes thinges may you be bolde to saye of vs a foore good men & such as be in trouble for the truthe/ prayeng them to comend vs wyth ther prayers vnto god. More of this matter shall maister John Beckaynę declare you. For he herde mȳne other brethern in the mynistracion of goddes worde dispute of this same thynge. Both Leo Juda/ Caspar Megander/ Erasmus Fabricius/ Conradus Pellicanus/ Theodorus Bybliander/ & the reste/ which all wyshe you good/ fare you well brother in the Lord. Loue me/ and remember me with your prayers vnto Christ. At Tigurye. 18. Februa 1541

The Epistle of John Caluyne.

THe man to whom ye gaue commyssion/ requyred vs to write your aduyse/ how ye myght kepe you from stayninge your selfe amonge so many spottes of superstitions/ as in the stede of the pure & true scrupte of god haue gotten place in the church ther with you. As for me I suppose it shalbe sufficient/ to declare you my mynde briefely. Also/ not hydyng from you what other men do thynke in the meane season/ consyderinge that ther is some variaūce in this behalfe. The same that other men wolde ether deny or wyncke at/ stonde I at no dowbte to affyrme/ namelye/ that I vtterlie do not subscribe vnto ther opinyon: So that at the least by this my symple confessyon/ ye maye vnderstonde/ that it shalbe farre from all feydnednesse what so euer I will saye. But this one thinge wyll I hartelye praye you that in hearynge me speake of variaunte/ ye wyll not be sore offended/ as though ye myght haue no thynge of vs/ but that is wrapped with controuersyes. For as ye shall heare/ ther is very litle varyaunce betwene vs.

They ponderynge how daungerous a thynge it is to snare mens consciences in religion / dare not condemne ought as vnlawfull / that maye by eny meane be excusyde. Moze ouer whan they consyder how many grieuouse wapes they be oppressid on euery syde / with ynne in that captiuite of Babylon / they must nedes fauer them in some thynges / least that yf they shoulde be to importune apon them / it myght bterelye dyscomfort such as elles haue a good zeale / and be indewed with a ryght feare of God. But I contrarie wyse do holde / that it cannot be to straightlye kepte / which the Lorde hath bounde by his worde / and that the godlye ought not to flatter them selues in euell thynges / lest they be carelesse in remaynyng therin. Neuertheless I do not denye / but that both the same theire reasons are very good: they also graunt me gladlye myne obiection. But it comyth to passe / I can not tell howe / that whyle they are to feruent vpon ther conspiracyons me thynke they are to mercyfull. They also iudge me to cruell / whyle I remytte nothynge. Verely ther is nothyng that I am moze loth to do / then to swerue / (howsoeuer so euer it be) from the mynde of suche men as the whole church hath worthelye in high estimacyon / and whome I also pryuatelye haue in reuerence with all my hart. Oncelye of ther goodnes let them graunte me this / to receaue nothyng against the iudgement of my conscience. First with out any contrauersye / we all agre in this / that a Chrysten mā is bounde not only to worshyppe god spirituallye in his hart / but also to testefye the same outwardlye. For as the Lord hath consecratyd our sowle to gether with the body vnto hym selffe / so howlde his glorye appeare in both / as S. Paul sayth: They do but fable therfore that affyrme it to be sufficyent / yf a man kepe the purenes of religion inwardlye: and that God regardeth not outward thinges / so that the mynde remayne whole. And yet not withstondyng / we do not requyre of euery one / an open confessyon of his fayth / But that a godly man neuertheless endeuoure him selfe / to professe that worshippe of the only God & Christ which is commendyd vnto vs in hys worde. Agayne / we haue not appoynted this professyon with certayne lymites / saue only that euery man / accordyng to the measure of his vnderstonding / faculte / & as occasion is offryd hym / do in any wyse applye hym selfe to sanctifye the name of god. Wherfore in this matter / we

must hãdle more with exortacions/then with determi
nable rulers. For as the faythfull nether may nor
ought to be constraynyd to any certayne rule/ so do
they fauoure them selues to much/yf but in parte one-
ly & that slenderlye they vse the worshippe of God/ãd
folow not styll vpon it continuallye & with diligẽt la
boure as long as they lyue. Let euery mã therfore be
dyligent & constãt inforcyng hym selfe & let him nos
teue of/tyll he haue specially perswadid hym selfe in
this/that he omitte no occasyon of glorifieng god.

But one thynge we affirme precisely/ that they
which receyue such vsages as are notable in manifest
vngodlynes/do swarue from that profession of fayth
which all Christen men owe vnto ther Lord. For seyn-
ge that the Lord hath instituted ceremonyes/ wherby
we may be exersysed towerd the sincere worshippin-
ge of hym/verely lyke as in practisyng the same/we
testefie our selues to be the worshippers of the lyuing
God/euen so in vsyng such other as haue the apperan-
unce either of idolatrye or superstition/we both dish
noure the name of God/& defile our selues. For they iij. Regũ.
finally remaine vndefiled/that nether bowe ther knee xij.
vnto Baal/nether kysse his hãd/ner sweare with ther
tonge by another name/ then by the name of the ly-
uyng God. In these thinges we do not varye. But
whan we come to discerne vngodly vsages frõ such
as be good & accordynge to religion/ther we some
what varye: Wherin yet I graunt them this / that
some vsages therbe which either came vp of a lytle
superstycyon /or els are degenerate into some superst-
cyon from ther good originall/the obseruinge wherof
were not to be reprehended/yf it lacked superstycyon.
As for ensample: They that fyrst lighted candels at
the table of the Lorde/ swarued some what from the
pureneste of the gospell/ bryngynge in a ceremony
which yet beinge good/ was at the cõmyng of Christ
abrogate with other perfels of the Jewesdome/ yet
the same affliction of comlineste/(as fonde as it is)
whan it proceadeth not to vngodlyneste/ther is no of
fence of God in obseruynge it. Other thynges were
well instituted/which thorow abuse are swarued from
ther trueth/which I permytte the godly also to obser-
ue/ so that the abuse be not fallen to manifest ydola-
trye. Neuertheleste as conserning thẽ both/ it were
dereiye to be desyred/that they were either wholye ab
olyshed/ or els playnlie that they were reformyde.

But because that I peth not in a pryuate mans hande/ let hym not refuse to folowe the custome receaued in his church/which custome by right he had rather were taken awaye/or els reformyde: let hym not refuse it/I saye/yf he be brought to it by necessyte: but as long as he may with out offence/let him refrayne from it/that by his rare vsyng therof/ he may declare/that he doth not greatly alowe it.

Where now am I constrayned to dissente from certayne lerned men/whom I els esteme as fathers/because that amonge this sorte they reken the hygh masse and certayne other such ceremonyes: for they esteme it to procede of the supper of the Lorde/though it be dyuersely stayned & polluted. And yet do they not denye/ but that the oppynyons which are of it be wycked and agaynst God such as a godly hert ought to abhorre. Neuertheles they iudge that a pryuate man is to be excused/whiche whyle he may not haue the supper of the Lorde purely mynystred/doth not refuse it/torne and rent as it is. But I can not be brought to esteme it for the supper/though the authoures therof do colour the name of it neuer so much. For Hieroboam also
iij. Reg. xij. c. wolde that the calfes which he set vp/should seme to be instrumentes of the Iewes religion: And the same verely was done contrary to the Lordes commaundement/ so that it was no more lawfull to offer there/ then to do sacrifyces vnto the idolls of the heythen. Considering therfore that I esteme the masse for a very abhomynacyō/which after no other wyse is decked with the name of the holy supper/then as an angell of sathan transfygureth hym self into an angell of light/
ij. Corin. xi. D I can not se vnder what pretence a godly man beinge illumynate with Goddes worde/may haue it in reuerence as a pure ceremonye of God. For ouer and beyndes that it is manyfest/that Christ with the holy mynystracyon of his supper is there had in derysyon: a deuoute conscience will not presume to applye vnto it/ the promyses that were geuen vnto the supper. Nether auayleth the excuse whych some men bryngе in/that a godly man and such one as feareth God/commeth not saue only to be partaker of the prayers and Sacramētes with the faythful/but abhorreth from all the vngodly actes which ther are executed/and in the secrete affection of his hart doth hate the thinges that he opēly can not improue. For he onlye auoydeth idolatrye/ that refrayneth from the sacrifices of idolles.

The masse verely is an ydoll set vp in the temple of God: when thou therfore art at it/thou stondest before the symple/and geuest very cupill ensample/for they thynke/thou worshyppest whatsoeuer abhompnacyon is in the masse. I wyll stond no longer in this matter/ whan Paul to the Corinthians doth sufficyently declare/ that he is a partaker of the cuppe of deuelis/ which although he do it without conscience of superstycyō/only by outwarde ensample/medleth with pro phane vsages: and moreouer that he is gylty of blou de/because he confirmeth the errour of the ignorauñ by his ensample. 1. Cor.x.c

Where as it is alledged/that there with you the churche is/whose communyon is not vtterly to be ex cluded/that argumēt also is easely dyssolued. For the church is taken sondry wayes. Therfore according to the dyuerse estimacyon therof/we must prudently dysserne/after what sorte the church of pours is to be re puted. As for me verely/I beleue that the catholyke churche is scattered abrode in all suche places as are kepte vnder/thorowe the tyrannye of the Pope. For seing that the Apostle doth testyfye/that God can not repent hym of hys callynge/as he gathereth of the Je wes that they shall neuer departe wholy frō the grace of God/whych are ones receyued into the inuyolable couenaunte. Euen so may we reason now/that amōge all nacyons to whom so euer the Lorde hath apoynted the eternall couenaunt of the Gospell/the powre ther of remaynyth styll: yea they haue Baptyme also a seale of the couenaunt/which can not be without effect. For how greatly so euer the multytude selfe haue swarued vnto ydolatrye/yet thorowe the vnthankfulnes and vnfaythfulnes of man/can not the wyll of the Lorde be hyndred/but it must forth/wherfore we conclude that the Lorde hath allwaye had a pe hath his electe/ whose saluacyon is sealyd with such a seale of baptyme/as is neyther vayne nor wythout eny vndoubted strength. And because Baptyme is a sacrament of the church/the Lorde wold that the callyng vpō his name and some apperaunce of the mynystracyon should styll remayne there. But as concernynge the very proper bewtye of the church such as is expressed vnto vs in the scrypture/that do not I knowledge to be the con gregacyons of the papystrye. The church is it whome Chryst commaunded to obeye and harken vnto: but whyresoeuer because it is the pyller and stablysshement Rom.xi.b

of the truth. As for those they are the nestes of errours and hereses/which by all meanes go aboute to ouerthrow the worde of God/& set vp idolatry in the stead of Goddes true worshype: yea all kynd of abhominatiō in the place of true godlynesse. Finally I iudge her to be suche a shape of the church/as was amōge the Israelytes/after that Hieroboam had set vp a temple & the calues/contrary to the worde of the Lorde. For wyckedly all thinges were peruerted amonge thē/yet for the honour of Circumcision the Lorde vouchsaued to graunt the people the name of a church/and therfore by Ezechiel he called them his childerne that came of them. But wold not the Prophetes therfore haue graūted/that any man might haue worshypped in Bethel/vnder that pretence because the chur[illegible]he was there. Thus ye se now how farre we agree/& how great dyuersyte is betweene vs. This do certayne & godly men require of a Christen man as well as Iesus that he serue God with the inwarde pureness of his hart/& them with outwarde exercyses of godlynes to testifye the worshype of the spirite: This profession do we thynke to consiste in two partes/in the confession of the tōge/and in holy obseruaunces. In declarynge your fayth we can prescribe you no measure/but that accordinge to your vocacyō/ye seke all occasyons/that the name of God may be sanctyfyed by you. But specyally ye must labour to haue your housholde well taught in religion. For the Lorde in makyng you ruler ouer your chyldren and seruauntes hath not onely put you in truste with them that ye should gouerne them in ther duties of cyuilite/but also to bringe them vp in godlynesse. Touching the seconde parte we thinke thus/that al such ceremonies as do conteyne ether manyfeste idolatrye or open vngodlynesse/are contrary to the profession of that religiō/which a godly man is bounde vnto: wherfore the worshipping of ymages & sellyng of Masses (that a man should bye thē with monye) and such other lyke thinges/we playnly disalow. And in this are not godly & lerned men agaynst me/that it is also a Christen mans dutye to eschue those ceremonyes/ whiche sprange of erroure and couetousnesse/& sayntes holy dayes/wher ther is nothinge that resembleth or is lyke the holy antiquite of the church: but many thinges are ther prophane and impure. For the worde of God is ther shamefully and miserably peruerted: and pray-

Iiij. Reg. xij. c

Amos viij. a

ers ther be which are either fonde and vnlauerye/or els full of blasphemyes. Vnder the same kynde do we comprehende pardons/brotherheades or fraternites/ holy water and such lyke/whose begynnyng hath not bene alowable/and the abuse(yea the very vse of the) doth playnely robbe God of his honoure. Now haue we to speake of such as do pertayne nye to the kepyng of the communyon of Christen felashippe/concernyng the which my conscience will not suffer me to be of lyke opinion with those ryght vertuous and excellēt men. For they iudge that men ought not to forsake the cōmunion of a congregacyon/wherin the couenaunte of the Lorde remaynyth/& wher his name is called vpō. Ther counsayle is therfore/that men(specially on the sondayes)do participate with thē in prayers/ because that then comonly the people assemble for this intent/ to call vpon God: And the prayers whych are made/be the more pure/because they are of the old church: They counsayle men also to be present at the Masse as at the Lordes supper/which how wonderfullye so euer it be defyled/deformed/rent asonder on euery syde/corrupe and poluted with wicked opinions/yet by meanes of the certaynte of Godes promes/it remaynyth the supper for the faythfull. Neuertheles in the meane season they inioyne two thinges/that as ofte as a Christen man goeth to the Masse/whyle he him selfe may not reforme the abhominacions that ther appeare/he requyre of God by his prayers a reformacion therof: And that then to his poure/as occasion requyreth/he doth his diligēce that he seme not to consent vnto ydolatrye/nor to such rytes or vsages as do robbe God of his honoure/but that he maye be preuented to seke God and his pure worshepe/and vtterly to refuse all such thinges as are contrary to his Gospell. A certayne godly and lerned man addeth more ouer/how that he wysheth that the same persone who soeuer he be/ should communicate at the table/wherby he may the better testyfye/that he seketh ther the supper of the Lorde. But I wolde wysshe verely with all my hart/ that the seruaūt of Christ should reuerently take what so euer he seith ther appertaynynge to his Lorde/so that he defyle hym selfe with any vncleanesse. Not withstanding because I se no waye wherby the filthynesses of sathan might be seperated from the holy ceremonyes of oure Lorde and sauioure Jesu Christ.

I can in no wyse suffer the outwarde exercyses of relig
gion to be had in such price that the temple which is
dedicate vnto god/should be stayned with ydolatrie.
Wherfore yf ye can ther vse the thynges appertey-
ning vnto Christ/ so that ye ioyne your selfe to no
wycked and vngodlye ceremonies I wyll gladly gra-
unt it you. Els I can in no wyse be brought to geue
you leaue for to do that which in my iudgemēt is cler-
lye agaynst the profession of a Christen mā. How then
/wyll ye saye/ must I not then other chaunge my dwel
lynge/or els dispayre? That do not I so presyselye re
quyre. Neuertheles my desyre is/that ye dayly call
your selfe vnto an accomptes/and cast with your sel-
fe earnestlye how farre from rendrynge vnto god the
worthyppe that ye owe hym. And this may ye bem o-
ue the mysery of your captyuite vnto hym which on-
ly can amende it/ and in treate hym by your continu-
all prayers/that he wyll restore lybertye vnto his pro
ple/ and renue his holy ryte/ wherin pure and sincere
sacrifyces of prayse or thākes geuynge may be offrid
vp vnto hym. For it is no small scourge of the lorde/
that ye are cōstrayned to serue straunge goddes. Ther
fore must ye nether mynyshe it with dayne consolacio-
ons/ nor kanoure your selfe in so greate inhyrmyte.
Wherfore se that ye haue all wayse in mynde/ what
miserable case ye stande in. That ye may with the mo-
re earnest desyre go aboute to be ryddo of it. Such an
humble mynde wyll not the lorde forsake/ but eyther
make some waye of hymself deliuerāce or els so-
coure you thorow his mercye. Fare well.

The Lorde bliesse you and your
holy folde. Amen. Laus
Deo.

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